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THE

Catechism

OF THE

BOHEMIAN BRETHREN.

TRANSLATED FROM THE OLD GERMAN,

WITH AN INTRODUCTION,

BY

EDMUND DE SCHWEINITZ.

BETHLEHEM:
HENRY T. CLAUDER, PRINTER.
1869.

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OXFORD

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THE

CATECHISM OF THE BOHEMIAN BRETHREN.

Translated from the old German, with an Introduction.

By Edmund de Schweinitz.

The Bohemian Brethren devoted great attention to Catechisms, and made constant use of them when giving religious instruction, especially to the young. In their German Confession, published at Wittenberg, in 1573, they say: "In addition to the Holy Scriptures, we teach the Catechism, that is, the doctrines which the old Church and the holy Fathers held in common, and the oral instructions which they delivered, constituting the kernel of, and the key to, the entire Bible." . . . . . "This Catechism our preachers recognize as an established standard, and as a proper method and register for all their instructions, sermons and writings. Hence, with faithful care, they give all diligence to inculcate deeply in the hearts of Christians, and engraft wholly in the minds and lives of their hearers, the entire body of Truth contained in these first and fundamental principles of religion." . . . . "In the same way, they instruct little children, also, so that from their youth upward they may be practiced in the chief articles of the divine covenant, and learn to understand the true service of God. Therefore, too, special services for the children are instituted." . . . . . "In particular, however, is the Catechism, with its first principles of true religion, diligently taught to young people that begin Christian life, before they are admitted to the Lord's Table, which serves to lead them to true repentance, as well as to the power and grace of faith."*

From the *Ratio Disciplinæ* we learn that the Deacons and Acolyths were specially charge l with instructing the young in the Catechism;† and that there were separate meetings held for this purpose. Speaking of the services of the Lord's day, this document says: "In the summer season also, beginning at Easter, there is added a fifth meeting at noon; when the youth are assembled, and for their benefit catechetical instruction is given in as popular

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* Köcher's Glaubensbekenntnisse der Böhmischen Brüder, p. 170 and 171.
† Seifferth's Church Constitution, p. 110 and 111.

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a manner as possible, and they are also individually questioned. However, the parents and others likewise attend, both that they may return thanks to God after having taken refreshment, and that they may be present at the instruction of their children and domestics."*

We know of various Catechisms of the Bohemian Brethren. The first appeared in 1505, in the Bohemian tongue, and was entitled, *Detinské otázky*, or "Questions for Children." This, unfortunately, is no longer extant."†

Next was published the one which we give in the following pages. Then came a Catechism translated from the Bohemian into German, by John Gyrck, in 1554 and 1555, and dedicated to Duke Albert of Prussia, in whose domains many exiled Brethren were, at that time, living. It bears this title: *Cathecismus der rechtgläubigen Böhmischen Brüder, welche der Antichrist mit seinem gottlosen Anhang verfolget, und aus teuflischen Eingeben, Hass, Neid und Unwahrheit für Verführer, Piccarden und Waldenser u.s.w. schilt und lästert. Allen rechtschaffenen Gläubigen zum Trost und wahren Bericht verdeutscht durch Johannem Gyrck, Strienensem, Pfarrherrn zu Neidenburgh in Preussen.* This Catechism is reprinted in "Ehwalt's Alte und Neue Lehre der Böhmischen und Mährischen Brüder,"‡ which work contains, likewise, a Latin translation of the same, found by the author, in manuscript form, in the Library of Dantzig. In 1560, Gyrck published a second part of his Catechism, entitled: *Das ander Theil des Cathecismi, das ist Lehre und Bericht von der heiligen Tauf, Beicht, Vergebung (oder Auflösung) der Sünden, und dem Abendmahl des Herrn, desgleichen von der ewigen Seligkeit u.s.w. Gezogen aus gemeiner Lehr der rechtgläubigen Böhmischen Brüder. Für die jungen Christen durch Johanem Gyrck von Strelen. Gedruckt zu Königsberg in Preussen,* 1560. This is also reprinted in Ehwalt's work.§

In 1616, appeared the following: *Catechesis christiana, ad instituendam piam juventutem conscripta in qua summa doctrinæ Dei proponitur et explicatur. Ex Boëmico idiomate in latinum translata Anno* 1616. This work has a preface by the Bishops and Ministers of the Unitas Fratrum, and was, probably, adopted at the same Synod of Zerawitz which issued the *Ratio Disciplinæ.* The original Bohemian from which it was translated was published at Berlin, by Elsner, of whom more subsequsntly, in 1748. It commonly bore the title of the "Greater Catechism," in contradis-

* Seifferth's Church Constitution, p. 135.
† Gindely's Geschichte der Böhmischen Brüder, p. 122.
‡ Die Alte und Neue Lehre der Böhmischen und Mährischen Brüder von Johann Gottfried Ehwalt, Dantzig, 1756, p. 1—291.
§ Ehwalt's Alte und Neue Lehre, p. 291—352.

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tinction to the "Shorter," which existed both in German and Polish. Ehwalt gives it entire in running foot notes under Gyrck's Catechism.*

Finally, after the expulsion of the Church from her original seats, John Amos Comenius published, while in exile at Amsterdam, in 1661, a Catechism which he called: *"Die uralte christliche catholische Religion, in kurze Frag und Antwort verfasset. Vor alle Christen-Menschen, Alt und Jung, seeliglich zu gebrauchen. Gedruckt in Amsterdam im Jahr* 1661." It is dedicated as follows: *Allen frommen hin und her zerstreueten Schäflein Christi, sonderlich denen von F. G. G. K. K. S. S. und Z. wünsche Ich Gnad und Fried Gottes durch die Heiligung des Geistes und Besprengung des Bluts Christi.* That is, "To all the pious sheep of Christ, scattered here and there, particularly to those at Fulneck, Gersdorf, Gedersdorf, Klöten, Klandorf, Stechwalde, Seitendorf, and Zauchtenthal, grace and peace from God, through the sanctification of the Spirit and sprinkling of the blood of Christ." This Catechism, too, is reprinted by Ehwalt.† It was one of the means which Comenius employed to preserve the memory of his venerable Church, in view of her renewal; and, as is well known, refugees came to Herrnhut from all the villages which he mentions, and were instrumental in building up the present Unitas Fratrum.

Besides these Catechisms, all of which, with the exception of the first, are now before us, brief notices of several others occur. A short but very remarkable one came out at Bremen, in 1615, in Greek, Latin, Bohemian and German, printed in parallel columns, and entitled: *Summa Catechismi, in usum scholarum orthodoxarum Unitatis Fratrum in Bohemia et Moravia, graece, latine, bohemice, et germanice, Bremæ,* 1615. Next John Gottlieb Elsner, who was Pastor of the Bohemian Church at Berlin, about the middle of the last century, and who translated into German the History of Persecutions in Bohemia, mentions another small Catechism published in Polish and in German, without, however, adducing the title. This was, no doubt, the "Shorter Catechism," to which we have referred, and an extract from the "Greater." Elsner himself republished a German Catechism of the Bohemian Brethren, at Berlin, in 1748, which forms probably the same work in substance. The following additional Catechisms are mentioned by Köcher: *De præcipuis articulis religionis Christianæ quæstiones cum responsibus ex S. Sciptura per Weleslawina, Pragae,* 1591; *Christianæ juventutis instituendæ rudimenta an.* 1607; and *Triplex modus catechizandi a fratribus Bohemis institutus.*‡ Of these works, so far as our sources reach, nothing further is known.

* Ehwalt's Alte und Neue Lehre, p. 16—290.
† Ibid p. 441—516.
‡ Köcher's Catechetische Geschichte, Jena, 1768. p. 20—28.

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From all this it appears, that the Brethren, independently of the Tetraglott which was edited at Bremen, possessed Catechisms in the Bohemian, German, Polish and Latin tongues. We doubt not that still other works of this kind lie concealed in the Libraries of the Austrian States, and hope they will be brought to light by Palacky or Gindely.

Returning to the Catechism which follows, we find that it was written by Bishop Luke of Prague, in 1521, in Bohemian, translated forthwith into German, as has been supposed, by John Horn, the subsequent Bishop, and published in 1522, simultaneously in both these languages. Zeschwitz, who has written a work specially devoted to a critical examination of it, and of the Waldensian Catechism ("Die Katechismen der Waldenser und Böhmischen Brüder," Erlangen, 1863), as well as to a comparison between the two, succeeded in discovering, in various Libraries, ten old copies, printed at different times, from 1522 to 1530. The most ancient of these is the copy in the Library at Dresden. From this, which he reprints, our translation is made, by the aid, however, of that which Ehwalt gives (p. 351 to 377), and which, as its title page tells us, was published nine years after the original first appeared, in order to present a faithful reproduction of the same, because alterations had been made in the other copies.

It was our Catechism to which Luther took exception; particularly to that point which forbids the adoration of the sacrament of the Lord's Supper. And when Luke sent a fraternal deputation to him, he begged for a further explanation of this point. It was given in a little work entitled, "Of the Triumphant Truth," translated for the Reformer from the Bohemian into Latin. Thereupon Luther published, in 1523, his work, "Vom Anbeten des Sacraments des heiligen Leichnams Jesu Christi, an die Brüder in Böhmen und Mähren, Waldenses genannt." To this Luke replied very sharply, upholding his position that there must be no adoration of the sacrament. But here the controversy stopped.

The Waldensian Catechism, which Zeschwitz also reprints, is, in its first part, almost identical with ours. An interesting question thus arises. To which of the two belongs priority of age?

Modern criticism has rendered notorious the falsifications of which the Waldenses have been guilty in their literature. Dieckhoff, who is the leader in these investigations, accordingly pronounces the Waldensian Catechism a plagiarism from that of the Brethren ("Die Waldenser im Mittelalter," Göttingen, 1851). Zeschwitz comes to the rescue, and, with many pages of labored proof, given in anything but a lucid style, seeks to establish the converse, at least in so far, that the Brethren's Catechism was written under the influence of the Waldensian, to which he assigns the year 1498, as its date. Palacky, whose authority is supreme

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on such a subject, in his most recent publication, "Ueber die Beziehungen und das Verhältniss der Waldenser zu den ehemaligen Secten in Böhmen," Prague, 1869, destroys Zeschwitz's formidable arguments with a few strokes of his pen. He reaches, in substance, the following conclusions:

1. That the Bohemian Hussites were both the scholars and the teachers of the Waldenses, but more the latter than the former.

2. That the supposition of Zeschwitz, that Luke of Prague gained new and more enlightened views among the Waldenses of France and Italy, on the occasion of his visit to them in 1497, and promulgated the same among the Brethren, is without any foundation whatever.

3. That the data according to which Zeschwitz decides in favor of the priority of the Waldensian Catechism are quite insufficient, and do not justify such a decision.

4. That many questions and answers of the Catechism of the Brethren are verbatim the same as the corresponding ones in an old Bohemian Catechism, which he has recently discovered in the Imperial Library of Vienna, which was written prior to the year 1414, as he presumes, but does not positively affirm, by John Huss, and which he intends soon to publish in a Latin version.

Hence, it is very probable that this old Catechism underlies the one we have translated; that the latter is, therefore, a legitimate offspring of a work by the great forerunner and teacher of the Brethren; that Dieckhoff's surmise touching the plagiarism of the Waldenses is correct; and that the Catechism of the Bohemian Brethren is the oldest which any evangelical church can claim.

A few words are necessary with regard to our translation. The Catechism is written in the old German of the beginning of the fifteenth century. Many parts of it are exceedingly obscure, and made still more so either by faulty punctuation, or the entire want of the same. We have endeavored to render it as literally as possible. Whenever this could not be done, we have given a free translation. Words inclosed in brackets are occasionally inserted in order to make the meaning clearer. Those references to the Bible which we have put in foot-notes are not in the original, nor are the texts which occur in any way designated as Scriptural language.

Our sincere thanks are due to the Rev. Lewis F. Kampman, of Bethlehem, for the aid which he gave us in the critical examination of some of the obscurest passages, and to Mr. William G. Malin, of Philadelphia, for the loan of several of the very rare and valuable works which we have cited in this Introduction.

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EIN CHRISTLICHE
UNTTERWEYSUNG DER
KLAYNEN KINDER JM GELAU-
BEN, DURCH EIN WEYSZ
EINER FRAG.
M. D. XXIJ.

OR:

CHRISTIAN INSTRUCTION IN THE FAITH,

FOR LITTLE CHILDREN,

IN THE FORM OF QUESTIONS.

1522.

1. *What art thou?*

A rational creature of God, and a mortal.

2. *Why did God create thee?*

That I should know and love him, and, having the love of God, that I should be saved.

3. *Upon what does thy salvation depend?*

Upon three divine graces.

4. *What are these?*

Faith, love and hope.

5. *Prove that.*

St. Paul says: "And now abideth faith, hope, and charity, but the greatest of these is charity."*

6. *What is the first ground of thy salvation?*

Faith.

7. *Prove that.*

St. Paul says to the Jews: "Without faith it is impossible to please God, for he that cometh to God must belive that He is, and that He is a rewarder of them that diligently seek Him."†

8. *What is faith?*

St. Paul says: "Faith is the substance of things hoped for, the evidence of things not seen."‡

9. *Of what faith art thou?*

Of the universal Christian.

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* 1 Cor. xiii. 13. † Heb. xi. 6. ‡ Heb. xi. 1.

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10. *What faith is that?*

"I believe in God the Father, Almighty Maker of heaven and earth. And in Jesus Christ, His only Son, Our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day He rose again from the dead. He ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead. I believe in the Holy Ghost; the Holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. Amen."

11. *Are there more kinds of faith than one?*

There are, namely, a living and a dead faith.

12. *What is dead faith?*

It is to believe that there is a God, and that He has revealed himself through His Word, but not to believe in God.*

13. *What is living faith?*

It is to believe in God the Father, Son, and Holy Ghost.

14. *What is meant by believing in God the Lord?*

To know God, to be in unison with His Word, to love Him above all, to accept His promises, to be a doer of His Word, and to unite with His faithful ones.

15. *What is the evidence that a man believes in God?*

That he knows and fulfils His commandments.

16. *Dost thou know the commandments of God?*

I do.

17. *What are they?*

God spake through Moses to the children of Israel: "Hear, O Israel, the Lord our God is one Lord."†

I. "Thou shalt have no other gods before me."‡

II. "Thou shalt not make unto thee any graven image, nor any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me, and keep my commandments."

"Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might; and thy neighbor as thyself."§

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* This answer is not translated literally, of which the genius of our language does not admit, but is rather a paraphrase of the original. It is based upon those three forms of definition touching faith which were universal among the Brethren, and which they received from John Huss, who borrowed them from the Scholastics, namely, *credere de Deo, credere Deo, credere in Deum.* The first relates to the truth of God's existence; the second to the truth of His revelation through His Word; and the third to the meaning and intent of this revelation, in so far as men appropriate to themselves what He gives, and consecrate themselves to Him in heart and life.

† Deut. vi. 4. ‡ Ex. xx. 3–17. § Deut. vi. 5, Matt. xxii. 37 and 39.

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III. "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain."

IV. "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore, the Lord blessed the seventh day, and hallowed it."

V. "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."

"And he that curseth his father, or his mother, shall surely be put to death."*

VI. "Thou shalt not kill."

VII. "Thou shalt not commit adultery."

VIII. "Thou shalt not steal."

IX. "Thou shalt not bear false witness against thy neighbor."

X. "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's."

18. *On what do these commandments hang?*

On loving God the Lord above all things.

19. *How is it known whether a man loves God?*

In that he loves his neighbor.

20. *What is love to our neighbor?*

It is to do to him as to ourselves, and not to wish him what we do not wish ourselves.

21. *In what do the commandments of God end?*

In love.

21. *What is love?*

St. John says: "God is love; and he that dwelleth in love dwelleth in God, and God in him."†

23. *What is the foundation of love?*

The Lord Jesus Christ, even as St. Paul says: "For other foundation can no man lay than that is laid, which is Jesus Christ."‡

24. *What does St. Paul mean by this saying?*

Faith in Christ.

25. *What is faith in Christ?*

It is to accept His promises, to know Him, to be in communion with Him, and, loving Him, to be one body with Him and His members.

26. *By what is it known whether a man believes in Christ?*

By his loving Him; and a man does love Him, if he keeps His

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* Ex. xxi. 17. † 1 John iv. 16. ‡ 1 Cor. iii. 11.

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commandments, even as He says himself: "If ye love me, keep my commandments."* "He that loveth me not keepeth not my sayings."†

23. *How many commandments of Christ are there sufficient to make our righteousness exceed the righteousness of the Scribes and Pharisees?*

Six. The first, not to be angry with one's brother; the second, not to look on a woman to lust after her; the third, not to put away one's wife saving for the cause of fornication; the fourth, not to swear at all; the fifth, not to requite evil with evil; the sixth, to love one's enemies, and to do good to them that hate us.

28. *Which is the greatest commandment of Christ?*

To believe in Him.

29. *Prove that.*

Christ says: "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you;"‡ that is, "He that believeth not in me (the Son) shall not see life, for he that believeth in me (on the Son) hath everlasting life."§

30. *What has Christ promised to those who love Him and keep His word?*

Salvation.

31. *In how many Beatitudes is salvation set forth?*

In eight Beatitudes. The first,‖ "Blessed are the poor in spirit, for their's is the kingdom of heaven."

The second, "Blessed are the meek: for they shall inherit the earth."

The third, "Blessed are they that mourn: for they shall be comforted."

The fourth, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

The fifth, "Blessed are the merciful: for they shall obtain mercy."

The sixth, "Blessed are the pure in heart: for they shall see God."

The seventh, "Blessed are the peacemakers: for they shall be called the children of God."

The eighth, "Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven."

32. *What is eternal life?*

It is to know and enjoy the only true God, and Jesus Christ whom He hath sent.

33. *How many degrees has eternal life?*

Two. The first is revealed here, by the grace of the Lord Jesus Christ, and in the communion with Him, to which believers attain, in the Spirit, through faith. The other is revealed in everlasting glory. Of the first, the Lord Jesus Christ says: "This is life eternal, that they

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* John xiv. 15. † John xiv. 24. ‡ John vi. 53. § John iii. 36.
‖ Matt. v. 3–12. The second and third Beatitudes are transposed in the Catechism.

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might know Thee, the only true God, and Jesus Christ, whom Thou hast sent."*

34. *How shall a man obtain this truth?*

Through faith, through love and hope, given by the Holy Ghost.

35. *Dost thou believe in the Holy Ghost?*

I do.

36. *What is the Holy Ghost?*

God the Lord, sent by the Father and the Son.

37. *What is God the Father?*

God the Lord having a Son coequal in the Godhead.

38. *What is the Son?*

God the Lord having an eternal Father.

39. *Then thou hast three Gods?*

I have not three Gods.

40. *But thou hast named three.*

I have named three according to their persons; but in so far as the Godhead is concerned, I believe that there is but one God, who is worthy of praise and the highest honors.

41, *How dost thou honor God?*

With the heart, with the mouth, and with works.

42. *How dost thou honor Him with the heart?*

With faith, with love and hope, and with good affections.

43. *How dost thou honor Him with the mouth?*

By confessing and calling upon His name, (which name includes) omnipotence, wisdom and goodness: by professing His truth; by desiring help and grace from Him; by praising Him, and praying to Him alone.

44. *How dost thou honor Him with works?*

By keeping His commandments, by fasting, by keeping holy days, by falling upon my knees in prayer, by giving alms, in the name of the Lord Jesus Christ, who sits at the right hand of God, and by other acts of reverence due to Him.

45. *How dost thou call this same one only God, whom thou thus honorest?*

My gracious Father.

46. *How dost thou pray to Him?*

As the Lord teaches, when He says:† "After this manner therefore pray ye:

"Our Father which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. Amen."

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* John xviii. 3. † Matt. vi. 9–13.

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47. *Dost thou honor any other being, as thou honorest God the Lord?*

I do not.

48. *Why not?*

Because God has forbidden it, when He said: "Thou shalt not bow down thyself to them, nor serve them."* "Thou shalt fear the Lord thy God, and serve Him alone."†

49. *In what do men generally err in the world?*

In three things: in idolatry, in false "will-worship"‡ and vain hope, in deadly lusts. These three things comprise all their ways of error.

50. *What is idolatry?*

It is to transfer, internally or externally, that honor and worship, which alone belong to God the Lord, to a visible or invisible creature, rational or irrational, spiritual or carnal: internally, with things self-depending and fundamental, that is, with faith, love, hope, and spiritual affections, such as fear, zeal, and with the conscience, &c.: externally, with the mouth, or with works, in the hope of gaining some spiritual or carnal good.

51. *Dost thou believe in the Virgin Mary, or any other saints?*

I do not.

52. *Why not?*

Because they are neither God, nor Creator, nor Redeemer, nor Saviour, but creatures bought and blessed. But I have a belief concerning them.

53. *What dost thou believe concerning the Virgin Mary?*

That she was highly favored, blessed of God among women—full of grace and blessed was the fruit of her womb; that she was pure before she bare, when she bore, and after bearing, a humble handmaid of the Lord, and a blessed one, on account of her humble faith well-pleasing to God, a careful and faithful mother of the Lord Jesus; that she assuredly possesses an inheritance in eternal happiness; and that she enjoyed all these things, by the grace of God, and through an interest in the sufferings of Jesus Christ, in and through whom God did great things for her, and received her soul into its eternal rest.

54. *What dost thou hold concerning the other saints?*

That they are chosen, by the grace of God, to be partakers of salvation through the Lord Jesus Christ, and that, by the sending of the Holy Ghost, they came to be saints beloved in Christ, cleansed by His blood; that living here by faith, and loving God above all things, and their neighbors, honoring God and serving Him, some died a common death, some left the earth oppressed by men, enduring martyrdom for the Word's sake, yea suffering death at the hands of idolators, false prophets, and lovers of the world, because of the true honor they gave God, and the living hope they had in Christ.

55. *Is it proper to honor the Virgin Mary, or the other saints?*

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* Ex. xx. 5. † Deut. vi. 13. ‡ Col. ii. 23.

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It is proper to honor them with that honor which is their due.

56. *What is the honor which is their due?*

That we love them with a proper love, and that, by obeying and following them in the good which they accomplished, we praise God for them.

57, *In how far are we to obey them?*

In so far as their admonitions are concerned, in so far as is written in the law, and in so far, especially, as the Virgin Mary says; "Whatsoever He saith unto you, do it."*

58. *In how far are we to follow them?*

In their virtuous lives, by which they followed Christ, with a living faith and real love, striving for the hope of eternal life, and, while striving, faithful unto death, forsaking the world and its errors, together with all vanity.

59. *With what honors is it not proper to honor them?*

With those mentioned above, which belong alone to God and the Lamb. Hence it is not proper to worship them, to desire of them grace, help and intercessions, to seek other good gifts of them, or to pray to them to be preserved from evil: in none of these things must we trust in them. Nor is it proper to call the Virgin Mary our only hope, or a mediatrix, or a most gracious mother, or to pray to her with sighs. Consequently, it is not proper to show them outward honors, such as celebrating saints' days, bringing offerings, supplicating or giving alms in their name, fasting, swearing, or vowing by them, going on pilgrimages to their shrines, or building churches to their memory.

60. *But is it proper to bow down before and worship the image of the Lord Christ, or of the saints?*

It is not proper, since God the Lord says: "Thou shalt not make unto thee any graven image, nor any likeness of anything; thou shalt not bow down to them, nor serve them."† "I am the Lord."‡

61. *How, then, are we to honor the Lord Jesus Christ in the sacrament of His body and blood?*

I say that we are to adore Him as He is, in His self-depending and natural being, naturally and personally in heaven at the right hand of the glory of His Father, according to the confession of our common Christian faith, and the testimony of the Holy Scriptures, whence He will not descend to this world until the last judgment. Therefore it is not proper to adore Him (in the sacrament) in any other way, which He has, moreover, expressly and frequently forbidden, saying: "If any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold he is in the desert; go not forth: behold he is in the secret chambers—or in the caves of the rocks—believe it not. For as the lightning cometh out of the east, and shineth

* John ii. 5. † Ex. xx. 4 and 5. ‡ Lev. xviii. 5.

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even unto the west; so shall also the coming of the Son of Man be,"* who now is in glory. Ad. Philippen.

62. *What is it proper to do when receiving the body and blood of Christ?*

First of all, it is proper to believe, that, whenever the sacrament, in accordance with the meaning and Gospel of the Lord Jesus Christ and His Holy Church, is consecrated, in a regular way, by faithful priests, with the prayer and the words of the Lord, there is testified and proclaimed, that the consecrated bread is the body of our Lord, which should be betrayed and given for us, and the consecrated cup the blood of the Lord, which should be shed for us and for many; and that this takes place through the words which point to the bread and wine, namely, "This is my body, &c." Hence we must, at once, without any doubting, in simplicity, believe the words of Christ, that the bread is the body of Christ, who should be betrayed, and the wine the blood of Christ, which should be shed for the redemption of sins: further, that this takes place with a necessary, sacramental and testamentary substance, for the service and use of the spiritual being, which bread, proclaimed to be His body, and which cup, proclaimed to be His blood, Christ commands us to take, to eat, and to drink, and thus to have in a worthy remembrance His betrayal, His sufferings, and the shedding of His blood, yea and to show His death.

(In the second place, this sacrament) thereby becomes a preparation of the spiritual meat and drink, conditioned by a common participation in the same; so that, by this remembrance (of Him), our fellowship with the Lord Jesus Christ is renewed, in a peaceful conscience and hope; and, together with all believers, we are strengthened and made steadfast for the tribulations of the Christian way, awakened and incited to render praise to the Lord Jesus Christ, who is at the right hand of the Majesty, to whom belong divine honors in the unity of the Holy Trinity.

But, (in the third place, we must not forget), that the proper honor, above all things used in ministrations, belongs to the Lord Jesus (as He abides) in His believing members, who are a spiritual body and holy temple, in which, with His grace and truth, He spiritually is higher (than this sacrament itself,) and more truly revealed (than the host reveals Him); (whence follows that we should honor Him) by obedience, love, and works of mercy, spiritual or bodily, even as He says: "Inasmuch as ye have done it unto one of the least of these my brethern, ye have done it unto me.†" For, through the Word which He sends, we are to receive Him in obedience, abide in Him by faith, and enjoy him in the sacrament, in the fellowship of the New Covenant.‡

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* Matt. xxiv. 23–27. † Matt. xxv. 40.

‡ Question 61 is omitted in the Dresden copy of the Catechism, as reprinted by Zeschwitz, who gives it in a note. It is found, however, in all the other copies, and forms a part of the body of the Catechism in Ehwalt. This answer is the one with which Luther was particularly dissatisfied.

The Bohemian Brethren have been most unjustly accused of often changing their doctrinal views with regard to the Lord's Supper, and of sometimes being

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63. *How do men err in a false service of God?*

In that they do not know His true service.

64. *What is the service of God?*

A spiritual "brotherhood,"* or a spiritual "virginity,"† or a spiritual "priesthood."‡

65. *What is the true service of God?*

To serve him in the right and fundamental truth of faith, love and hope, in the fellowship of the New Covenant, with works, by following the Lord Jesus Christ.

66. *What are a false brotherhood, virginity and priesthood?*

Those which are founded upon the sacraments only, and upon old usage, and upon the inventions and decretals of men, which are, therefore, a choice of man's own will, and not grounded upon fundamental truth, especially when that will errs or is deceived.

67. *How do men err in a vain hope?*

In that they do not know the true hope, where, and in whom, it is, and in what way it is properly given, (even) the hope of grace and help, yea the hope of eternal glory.

68. *Where and in whom is true hope?*

In God essentially, in Christ meritoriously, and in the Holy Ghost and His gifts which render us worthy of a participation (in grace); in faith fundamentally; in justification by faith truly; in works confirmingly; in the Church and its ministrations administratively; in the Word of God instructively; in the sacraments sacramentally, as a testimony and a testament.

69. *In what does true hope consist?*

In the promise or "oath," and in the testament of God.§

70. *By what is that hope given which is a surety of the present grace of God the Father, and of a communion with the Lord Jesus Christ, in His righteousness, which he has wrought out unto eternal glory?*

By the promise and fellowship, in faith, of the New Covenant, in a real preservation and keeping unto the end.

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almost, or quite Romish, again Lutheran, and again Reformed, in their exposition of this dogma.

The truth is that they obtained their doctrine of the Lord's Supper from the Taborites, who emphatically denied transubstantiation and believed merely in the spiritual presence of Christ. *This spiritual presence the Brethren taught from the beginning to the end of their Unity*, which could readily be proven if the space allowed to which we are restricted. In defining the doctrine, however, they were not always clear, and, in so far as their terminology is concerned, may have given cause for the above accusation. But it should never be forgotten, that in this case, as in other doctrinal questions, the great aims which they had in view were, first, to avoid the controversies going on among the Reformers, second, to fraternize with all evangelical Christians, and, third, to be more faithful in holy living than in nice theological definitions. Many writers misunderstand these aims, and hence misjudge the Brethren. Most important testimony concerning their views of the Lord's Supper is given by Ginley in his *Dogmatische Ansichten der Böhmisch-Mährischen Brüder*, p. 380—390.

* 1 Peter ii. 17. † Ezekiel xxiii. 8. ‡ 1 Peter ii. 5. § Heb. iii. 17.

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71. *Upon what other things do men, who have not this promise, ground their hope?*

Some, indiscreetly, on the grace of God, without a reformation of their evil lives; some on dead faith, without true love, wanting which nothing else avails; some on future repentance and the reception of the sacrament in the last hour; some on the outward services of the Church and frequent participation in the sacrament; some on fasting, praying, and the giving of alms, without true faith and real repentance; some on Christian morals, or the confession of faith with the mouth, and obedience to the Pope and the Romish Church, without obeying the Word of God; some on often hearing or reading the Word, as men with the wisdom of the wise, and the understanding of the prudent; some on the aid of the saints and their intercessions, on pilgrimages, on counting their rosaries with prayers to the Virgin Mary, or on other self-made prayers; some on purification, on the falsely reputed third hell and purgatory; some on endowing churches and their ministers with manifold ornaments and gifts, or on the mass and what belongs to it; some on the monks, and their pernicious, false and hypocritical worship, by giving to them goods and possessions; some on works of mercy, without fulfilling the commandments of God; some on divers commandments, without such reformation of the heart as will lead them to know God, in reality, and Jesus Christ in His grace and truth, and without a recognition of Christ, and an apprehension of the righteousness which flows from faith through the renewing of the Holy Ghost; some on good works, without first obtaining grace in the communion of the faith. Thus there are innumerable false hopes, and there is a false service of God which builds up false hopes: be it by trusting in, or receiving the words of, false prophets, or by imitating their works; be it by improper love to them, out of the passion of men's hearts, even to the opposing of the righteousness of God and His followers, according as Christ says, "The time cometh, that whosoever killeth you will think he doeth God service,"*—or out of such fervency and heat that men enter their orders and take upon themselves their vows. False hopes, furthermore, show themselves in that men honor the dead and their remains, or the living, giving reverence and worship to their works, and putting their trust in these, as, for instance, in papal letters and bulls, believing that what is falsely promised therein will come to pass.

72. *How do men err through mortal affections?*

In that they do not attain to the true affections of faith and love, through the gift of God, and do not receive them through the Word of God; or, in that, while professing faith and serving the Church, they do what St. John describes, when he says: "All that is in the world is the lust of the flesh, and the lust of the eyes, and the pride of life."†

73. *In what do such affections show themselves?*

In the seven mortal sins, which are: Pride, covetousness, lasciviousness, envy, gluttony, anger, slothfulness.

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* John xvi. 2. † 1 John ii. 16.

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74. *How shall a man escape from these errors?*

First, by fleeing from such as occasion these errors, and such are the evil servants of an evil mind and thoughts, some of them being, also, evil in their lives, against whom Christ warns us, when He says: "Beware of false prophets."* Second, by following faithful stewards, who, in the proper meaning, and with the right comprehension of their doctrines, as also in their lives, serve the Truth, and seek their position (as stewards) in that service alone, of whom St. Paul says: "Mark them which walk so as ye have us for an example."† Third, by fleeing the cause of idolatry, that is, mortal affections and the fellowship of those who follow such things, as God says by the prophet and St. John in the Revelation: "Come out of her, my people, that ye receive not her plagues."‡ Fourth, by entering into communion with those who faithfully and truly promote the honor of God, concerning whom David says: "With the pure Thou wilt show thyself pure."‖

75. *How shall a man enter this unity of believers?*

By submission, obedience and subjection (to the rule of faith); by circumspectly receiving doctrine, reproof, warning, and correction; and by diligently keeping the commandments of God, and observing "good manners,"§ which are profitable for the Truth.

76. *What is necessary to this end?*

That which the Scripture saith: "My son, if thou come to serve the Lord, prepare thy soul for temptation. Set thy heart aright, and constantly endure. Whatsoever is brought upon thee, take cheerfully. And be patient:"¶ that thy life may grow, in the last days, unto eternal life, in the resurrection of the just. But temptations come through the devil, through the world which inspires the mind with sinful things, through (other) evil causes to the offence of the body, and through destroying lusts. Nevertheless he that overcometh and endureth shall be saved.

Amen.
Praise be to God.

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* Matt. vii. 15. † Philip. iii. 17. ‡ Rev. xviii. 4. ‖ Psm. xviii. 26.
§ 1 Cor. xv. 33. ¶ Ecclesiasticus, or Jesus Sirach, ii. 1—4.

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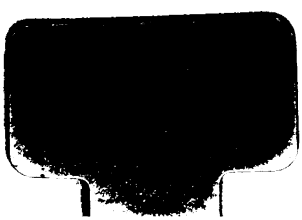

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